This Is My Testimony

Abu Usamah al Jazrawi

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Abu Usamah al Jazraawi

(Mujahid Jazrawi)

Nukhbatul-Fikr

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Forward

Abu Usamah al Jazraawi was a Shari official working with Jabhat an-Nusra in the land of Sham. After being appointed as head of Shariah affairs in the eastern Syrian province of Hasakah, Abu Usamah witnessed many painful events of which he narrates here in his testimony. Abu Usamah is continuing his path of Jihad and is currently fighting the Nusayri Regime in Southern Syria.

We have translated this testimony so that Muslims may be able to discern the truth of what is occurring in the land of Sham and the dangers of extremism which is a great threat to the Jihadi movement. The testimony covers many of the important events that took place in Hasakah and Der az-Zour during this sad period in the history of Jihad from August 2013 (9/10/1434) to August 2014 (9/10/1435)

We ask Allah to make this translation a means of guidance and a lesson for Muslims. May Allah guide the wrongdoers among the Muslims and may Allah enable the mujahideen to establish the Islamic state which is in accordance to the teachings of the pure Shariah. Aameen.

Abu Usamah al Jazrawi

<u>Note from the translator:</u>

For the ease of the reader and to give a better understanding we have not translated every sentence word for word, rather in some places I have opted to provide the understood meaning in words more suitable in the English language.

Please forgive the translators for any errors of which there are many.

Map of the eastern Syria including Der az-Zour and Hasakah

All praise is due to the lord of the worlds. There is no aggression except towards the oppressors. Salutations and peace be upon the Leader of the Mujahideen, upon his family, his companions, those who followed them and those who follow them until the Last Day.

As for what comes next:

May the peace of Allah be upon you, his mercy and blessings.

My honoured elders, my virtuous brothers, verily Allah has ordered in his book:

﴿ وَإِذْ أَخَذَ اللهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ ﴾

"When Allah took a pact from those who were given knowledge that they will make it clear to the people and will not hide it…"

Allah also says:

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ﴾

"The believing men and believing women are allies to one another. They order with good and prohibit evil."

Today I narrate my testimony regarding the Dawla organization after this testimony was sought from me by some brothers to narrate the events that took place from the time I entered the land of Sham and moving between its areas and before I was free to write this testimony. This is it briefly, so I say while seeking help in Allah:

Before I start, I would like bring to the attention of the reader that the Islamic State of Iraq and Sham Organization will be referred as Dawla (State), and that is for the sake of brevity.

1

Before any fighting, before any clashes took place between the factions and the Dawla group, the security agents of Dawla used to arrest and kidnap the leaders of the factions and their members. In Aleppo, we entered with mediators for Sheikh Dr Abdullah al Muhaysini in a similar case after they mentioned to us their names and places where they were kidnapped. An amir from Dawla met us with denial and said that they were not responsible for those actions. Later the family would find the body of their son thrown in one of the streets. This was in areas where Dawla had a presence in the land of Sham. Their security agents (*amniyeen*) used to carry out kidnappings and killings of the mujahideen of Sham.

2

I witnessed an incident in the court of Dawla which was in Daana, Aleppo. There was a case in which one of the Somali brothers was detained by them and I met him after he was released. His two daughters had also migrated with the help of coordinators from Dawla. The elder of the daughters married a fighter from Dawla who was of Nigerian nationality. After a long search the father came to know that his two daughters were with Dawla. He went to them and was imprisoned in the court of Dawla in Danah town. He remained imprisoned for a period of 11 days of which 7 days he spent in solitary confinement. He was also exposed to beatings and was threatened. The matter was conceded that he had no right of guardianship (*wilayah*) over his daughters and at the end they even accused him of being a spy. After being released, he left Sham.

I sat with the husband of the elder of the two daughters, he said to me *"Their guardian is Baghdadi, their father has not guardianship (wilayah) over them!".*

3

The Amir of Jabhat an-Nusra in Raqqa-the brother Abu Sa`ad al Hadrami, was kidnapped on the road between Aleppo and Raqqa. They set up a checkpoint, then stopped him and his companions and dragged them out. He had already been threatened before by some leaders of Dawla and by their security agents. When the deputy of Abu Sa`ad al Hadrami and a group of brothers went to the leaders of Dawla and asked them about the matter they swore solemn oaths that they had not kidnapped him. Then there was an announcement by the Syrian regime that they were responsible for kidnapping Abu Sa`ad and he was being held by them. Close to three months after this, the infighing in Aleppo began and Dawla in Raqqa released a statement in which they announced that they were responsible for kidnapping him and that they had killed him. They said in the statement:

"The case of Abu Sa`ad al Hadrami is not far from memory, for verily the Islamic State, three months ago, did not back down on carrying out the law of Allah on him after that it was established that he committed apostasy by his admission and the witness of a Shariah official of his faction that his action was apostasy and disbelief. The Dawla has released his guards whom nothing has been established against …."

This statement was spread by Dawla and is still present on the internet.

4

The Dawla group refused to take part in the Shariah Boards (*Hay`ahShar`iyah*) and they used to call it the Shirk Board *(Hay`ahShirkiyyah*). Not only that but they went further as to label as *Kaffir* those who entered in it. They refused to participate and only recognized their own court! They wanted full control over the land without considering the local factions at all.

5

I was given the task to be the *Shar`i* (one who is in charge of Shariah affairs) of Hasakah, eastern Syria in the month of Thul Hijjah 1434. There was already a previous disagreement with Dawla before I came and when I arrived the situation was tense.

We used to request them to have meetings to solve the differences between us and prevent *fitna* from spreading. When the disputes increased, their *Shar`i* in charge of Hasakah and some of their leaders agreed to attend a meeting to try and solves disputes via a Shariah court.

They said to us *"We will accept a court in which the judge for handing out decisions will be from one from Dawla and the defence will be from you"* !!!

That meeting ended without a agreement.

That meeting took place after the infighting in Aleppo. In the same meeting we brought up the subject of Abu Sa`ad and why did they kill him… They said *"We confirmed that he had committed apostasy."* So I asked them *"Who confirmed it?"* They said *"The Dawla court did so."*

So I said: *"He is not a fighter of your group. Would you like that we do to one of your fighters as you did to him? Would you like that we kidnap one of your leaders and carry out a punishment on him? That you capture people and assassinate them treacherously is not part of rightly guided politics and those courts that rule such rulings is not a valid court and I doubt its rulings".*

When I said this they became angry, thundered and foamed *"How can you find fault with the courts of Dawla which are from Latakkia to Raqqa?! We cannot sit with you people until the one who found fault with our courts apologizes",* referring to me. They stood up from the gathering and began leaving. The brothers began speaking to them and apologizing to them in the name of Allah but they refused to accept.

Then some brother came to me and said "Don't be barrier for us between saving Muslim blood and ending disputes, it is necessary for you to apologize! The Prophet (peace be upon him) is the best example regarding this in *Hudaybiyah*. The Shar`i of Dawla for Hasakah, who was called Abu Muhammad at-Tunisi came to me and said *"You have to apologize for these*

are courts that rule according to what Allah has revealed!." Pay attention to what I said *" Those courts of Dawla that rule according to what Allah revealed, I apologize for doubting it"* Abu Muhammad at-Tunisi became extremely angry and said "Don't exclude some…apologize for all the courts!". This meeting was attended by their leader of Hasakah and its military head.

6

I met with one of the muhajireen (emigrant) brothers from the Arabian Peninsula *(Jazirah)* and he was a fighter of Dawla. His was called Abu Umar. I met him at one of the checkpoints of Dawla in the town of Shaddadi. I greeted him and invited him to come a visit me. The next day he came and we sat and began discussing. We began talking regarding the differences that occurred between Dawla and Jabhat an-Nusra. Before he left he said *"I want to leave Dawla"* so I told him not to worry, I will arrange that for you. I then arranged for him to leave Dawla. He left the base in which he was, quietly at 12 in the night. He was very afraid of them. He remained by me that night and the next. After Salatul Fajr, we left our base with a group in another car to Der az-Zour and he joined Jabhat an-Nusra there. He stayed with the muhajireen brothers in their base then he was sent to Homs.

When I returned I found the fighters of Dawla on alert in the city of Shaddadi and three of them came armed to the Hayah Shar`iyah and asked for me and threatened. In one of the bases, two members of Dawla came and asked me regarding Abu Umar al-Jazraawi so I said to them *"He does not want to return to Dawla and he has joined Jabha"* they then went away. After that incident they began threatening me with death and other threats. Some of their members used to come to where we used to sit and they used to listen what we were talking .

Despite all this, a group of Muhajireen and some Ansar (Syrians) defected from them in this period. I found those who defected from Dawla knew very little about the nature of the disputes and they were unsure of what was occurring, especially regarding the order of Sheikh Ayman Zawhairi (ha) in which he ordered a separation [For Dawla to remain in Iraq and Jabha to remain in Syria] and they were even doubting its authenticity. When we made it clear to them these matters, then they left Dawla. Abu Umar al-Jazraawi is an example of this.

7

The aggression and oppression of Dawla upon of us followed one after the other in the city of Hasakah despite our patience and our effort in trying to prevent any conflict from breaking out. We were doing *Ribaat* (guarding the frontlines) in the fronts with the PKK enemy and we had a checkpoints spread out in wide areas. Most members where in fronts

of Ribaat and beginning operations from them. The number of Jabhat an-Nusra fighters in Hassakah was around 300. As for Ahrar ash-Sham, they were about 500 fighters.

In one of the battles with PPK in the village of Maanjeer (A video of it was released by Jabha an-Nusra in the *Siyar al Ma`aarik* series of videos) a convoy of Jabhat an-Nusra came out and left the town of Shaddadi empty of fighters. Suddenly fighters from Dawla took over two bases and replaced the flag of Jabhat an-Nusra with the flag of Dawla. The refuse to leave it and placed a number of its fighters in it.

Many incidents similar to this occurred and also things like beatings and kidnappings of members of Jabhat an-Nusra.

When this harassment became clear to all, the leader of Jabhat an-Nusra and the leader of Ahrar al Sham contacted Dawla and reached an agreement with them that every side will promise that they will not carry out any aggression and it will be compulsory on all sides to deter the aggressor and fight him. This was at a time when the battles was at its peak and there was severe battles against the PKK. News reached us that the PKK were gathering their forces for a battle they name "Avenging the Martyrs", that was to avenge their dead that had reached 200 in Tel Hamsin and Tel Baraak and the battles before.

On Thursday (7-4-1435 AH) and that was a few days after the agreement, Dawla broke the agreement treacherously and surrounded the all bases of Ahrar al Sham, confiscated their weapons, and arrested their fighters, leaders and *Shar`i's.* They even assaulted the bases that were close to the PPK enemy without considering their delicate position and the nearness of the enemy to the blood and honour of the Muslims.

Then on Friday (8-4-1435), a day after betraying Ahrar, all the bases of Jabhat an-Nusra in the town of Shaddadi were surrounded. I was in one of these bases when we heard gunfire after Salatul Fajr. We got ready (our weapons) and came out. We were surprised to see that it was and attack by the Dawla group upon all the bases and checkpoints! Then the '*Waali*' of Dawla (governor) in Hasakah, Abu Usamah al Iraqi, called us to surrender ourselves and our weapons. (A recording of his talk later appeared on the net). They imprisoned all those in the town of Shaddadi. The number of brothers captured was around a 100 and one was martyred in a clash with them.

I was with a group of brothers and we refused to hand over ourselves and our weapons so they sent their shar`i's and some mujahireen of Dawla to request us to surrender, however we refused. We gave each other a pledge not to surrender and to die. A fire fight began between us and them with automatic weapons.

Some mujahireen from *Jazeera (*Arabian Peninsula) began speaking to me and he reminded me of the words of Allah and he telling me to fear Allah and not to shed blood! So I said "Who began with this aggression?" He said "By Allah I don't know". I asked "Where were you", he said "I was in the guesthouse and we reached here from Qalamoun before

yesterday". He was fighting and he did not know which group was the aggressor if that was true.

They kept sending intermediaries until they saw that we were serious about resisting them and that we would not hand over our weapons and that we would fight until we are all killed. When they realized that, then opened for us the road to get to the town of Markada. So we left with our vehicles and our weapons just before sunset of that day.

On that day Dawla captured the following while acting in aggression and treachery:

- More than 100 Kalashnikov rifles.
- Heavy machine gun 23mm with its vehicle.
- More than 5 machine gun 12,5 mm
- 3 machine gun 14,5
- An American sniper rifle, 12,5mm
- More than 4 RPGs
- More than 5 PKC machine guns.
- More than 15 vehicles with other things such as shells, electronic devices, and communication devises.

It should be noted that what they took from Ahrar al Sham treacherously was many times more then what they took from us…

The town of Tel Baarik, a town near to the PPK, had been freed once from the Regime in the beginning of the revolution then in Muharram of 1435 PPK took control of it after attacking the brothers in it. Then after a month, by the grace of Allah, it was freed once again after a month of being occupied by the PPK. More than 80 apostates of PPK where killed, praise to Allah and 7 of our brothers were killed, may Allah accept them.

Those fighters of Jabhat an-Nusra who were doing Ribaat where from the surrounding villages (the fighters of Jabhat an-Nusra in Der az-Zour were also from the local villages). In the same day that the town of Shaddadi was stormed, a convoy of Dawla came to Tel Baarik asking the brothers to give *bay`ah*(pledge of allegiance) to them and to hand over their weapons. The brothers could not do anything besides reminding them of Allah and that they were near the enemy and that the PPK would make use of the opportunity and attack. Dawla refused and said that the brothers either hand over their weapons or give bay`ah. That forced the brothers to move to Der az-Zour and the town of Markada and to leave the Ribaat posts.

After forcing the brothers out, Dawla then posted a small number of its fighter on Ribaat. Not even days past when the PPK entered the village, captured it, tortured its people, burned houses and killed a large number civilians and took a number captive. A number of fighters from Dawla who were doing ribaat there were martyred. The media of PPK spread

the photos of the martyred fighters of Dawla, *Wallahu al Musta`an* (From Allah we seek help).

After these events, those brothers who had left the other areas of Hasakah went to the town of Markada, it is the last town in Hasakah in the direction of Der az-Zour. The brothers began gathering there.

Three days after their treachery in town of Shaddadi, the Dawla group attacked us in Markada, captured a number of brothers and killed a number of others. Their attack coincided with the PPK attack on the towns of Tel Baarik and Tel Hamees. On the same day, fighting with Dawla began in Der az-Zour and that was a surprise to them as they did not think that anyone would fight them. They were forced to withdrew from all Der az-Zour to Hasakah. As a result, Markada became hotly contested between us and them…

I was a witness to all of the battle until we withdrew and left Markada. Fighting continued for more than two months. We were fighting a defensive battle.

I witnessed:

a) Their lies toward some of their members from those of them who were captured by us. They were lied to that they were fighting FSA and Ahrar al Sham, not Jabhat an-Nusra. When some of them heard the takbeer of the brothers in Jabhat an-Nusra, they then left their weapons and surrendered themselves. When we asked them, they said *"I wil not fight Jabhat an-Nusra, they told us apostates from FSA"*
b) Their sending of suicide bombers and storm fighters (*inghimasi*) against us. One night I was with one of the brothers guesthouse belonging to Jabhat an-Nusra in the village of Ghariba and we were conducting a Shar`i lesson. A few minutes after we left the guesthouse, we heard strong explosion in the place we had just been. When we reached there it was one of the suicide bombers who was called Abu Sa`ad al-Libi. He entered the gathering when there were about three brothers there and he exploded himself. After his explosion, two Dawla fighters who were outside stormed in. Four brothers were martyred immediately. An exchange of fire began and the two fighters of Dawla were sieged that night. They were captured after Salatul Fajr. After they were investigated, they said "The security officials of Dawla told us that the base was belonging to Ahrar al sham and FSA". We recorded their confessions and they are still available on YouTube by the names Baraa al Jawfi and Abu Talha al Jadaawi.

   (What was amazing about Abu Talah al Jadaawi that he was effected much and used to cry when he was by us. After that the brothers sent him to Der az-Zour to do ribaat against the regime which was subsequently sieged. Abu Talha was martyred in an attempt to break the siege, not by the regime but rather by the Dawla group! He defected from them and was killed by their hands, may Allah accept him)

c) Describing us as Apostates. They used to say to us clearly via the two way radios that the fight against us was a fight against apostates so they would not treat the injured, they would kill the prisoner and they would not bury the dead. A recording of one of these conversations which was released proofs this.

d) Refraining from handing over the bodies of our brothers and refraining from respecting the bodies by burying it. At one time they left some bodies for more than a month until mediators from the fathers and relatives of the Shuhadaa came to the leaders of Dawla asking permission to bury them in the same place. They agreed.

e) Distorting bodies and pouring on it acid and leaving it until it has changed. They then released those pictures on their official twitter accounts with the title *"The evil ending of the Sahwaat of Jawlani".* There was one picture of Saddam Jamal, one of the leaders of Dawla in Der az-Zour with the served heads of mujahideen on which acid had been poured upon.

f) Torturing of the brothers that were captured by them. They even prevented them from Salah and wudu saying *"You are apostates, Salah will not help you"*. Some brothers were killed under torture in prison. I had met some of those who had come out of their jails and the signs of torture were a clear indication to the deep rooted hate they have for us.

g) They sent to us tens of car bombs to target our bases and centres. Most of those who were killed because of these bombs were civilians. So much so that one them targeted a market.

h) Shelling towns and villages. And they done this without considering the civilians and non-combatants.

8

One of the factions in Der az-Zour refused to participate in fighting them and viewed the fight as *fitna (*dissention*).* This was at the beginning of the infighting. This faction was known as LiwaaMu`tah al Islamiyyah. They saw it best to strengthen the frontlines with the *Nusayri* regime which had perhaps become weak due to the infighting between the factions. Not even many days passed after they made that announcement that Dawla targeted them with a car bomb. A number of them were martyred. After this they entered the fight against Dawla and participated in the fight with all their weapons and men. Dawla wanted to make the region into two opposing groups with no third…

Some of the fighters of Jabhat an-Nusra and some of the some factions did not enter into the fight with Dawla. They refused to do so and the leadership of Jabhat an-Nusra did not force them to, rather they were given the choice to fight and do ribaat in Der az-Zour city against the *Nusayri* regime.

The number of Jabhat an-Nusra doing ribaat in Der az-Zour city was close to 300 and from other factions, a number which was close to a 1000 mujahideen. The road on which supplies used to come to the mujahideen and their transporting their injured was a road called *Siyasiyah* Bridge. The regime was sieging the city like a semi-circle around it. There was no way out of the city except via this single bridge.

Not long after Dawla captured some of the territory around this area that they blocked this route which was vital for mujahideen in the city. This resulted in the mujahideen being fully sieged, from the front was the *Nusayri* regime and from the back were the gangs of Dawla. They placed a 12.5 sniper on the Siyasiyah Bridge. They cut supplies and prevented ammunition and food from entering. They also prevented the injured to be transported out. This coincided with the continuous shelling from the *Nusayri* regime and their repeated attempts to storm the freed districts of the city in which the brothers were doing ribaat. There were about 40 thousand Muslims living in these neighbourhoods of the city.

During this siege I contacted a muhajir brother who was inside the city. He said to me *"So far 12 days have passed and the Nusayri attempt to storm the neighbourhoods have not stopped except for an hour or two".* The test became severe on the brothers inside and also on the other factions that were present. Some of them even attempted to reach an agreement with the regime and those better than them attempted to reach an agreement with the Dawla group and hand over his weapons to them and save himself from being killed by the Nusayri's or being slaughtered by the fighters of Dawla.

While the siege was ongoing, I was with the one in charge of providing weapons. We were trying to send ammunition and weapons to the brothers inside the city. This was extremely difficult. We used to use boats to take weapons via the river and via costly smugglers.

Those brothers that were injured in the clashes with the *Nusayris* inside the city used to escape while disguising themselves as civilians. Those injured mujahideen who were known to the fighters of Dawla were smuggled via the river in boats until they reached safer areas in which they could then be transported for treatment.

The siege continued for more than two months. More were martyred in it at the hands of Dawla then those who were martyred at the hands of the *Nusayriya.* The military leader of Jabhat an-Nusra was martyred and so were a group of the best of the *Mujahireen* and

Ansar. Those doing ribaat were shaken severely, their hearts reached their throats. The Nusayriya were in front of them, their tanks trying to storm. Their planes were raining bombs from the sky and the fighters of Dawla were waiting with slaughter at the only route of escape…

The Mujahid of Der az-Zour city became trapped between two enemies whom he did not know on who's hand he would be killed. The siege ended in Ramadaan when the fighters of Dawla stormed the city. At the time some of the mujahideen had already left due to the extremely hard conditions using face documents. Others were killed while they attempted to leave and others were captured by Dawla. The amir of Jabhat an-Nusra in the city was killed by Dawla. The regime was unable to kill him in his 2 years of fighting against them.

10

Our brothers in the western part of Der az-Zour province in the towns of A`ayaash and Shameetiyah and the villages around it were also besieged despite the fact that a military base of the regime was close to them. This was not a reason for the fighters of Dawla to ease things and lift the siege. Rather their situation was worse than the brothers in Der az-Zour city.

The attempts of Dawla to storm those towns and villages did not stop. The mujahideen of these towns were doing ribaat against the army base and others were doing ribaat against Dawla.

Dawla then sent them a vehicle, not of ammunition to fight the Nusayris, rather it was a car bomb which targeted a base of Ahrar al Sham and a base of Jabhat an-Nusra which were adjacent to each other. A number of brothers from Ahrar al Sham were martyred including one brother who was a memorizer of the Quran and well known in the area for his recitation of the Quran.

11

In Rajab 1435 (May 2014) Dawla attacked the city of Albukamal.(It was a town liberated in the first days of the revolution). They entered the town with more than 300 fighters, most of them muhajireen. The attack happened before Fajr. Not a few hours past and most of the town fell into their hands and they took control of the different areas and stormed the Shariah court. They release from it prisoners who they claimed that were their fighters. They also released from the prison those who were agents of the regime and those who had committed crimes.

Not many hours passed when the tables turned and before noon of that day, the people of alBukamal and the factions that were present clashed with the fighters of Dawla. More than a hundred vehicles of fighters from other parts of Der az-Zour province was sent by the

locals and other factions as backup to the people of Albukamal. The fighters of Dalwa were either captured or killed so much so that the civilians with their personal hunting rifles began shooting from the windows and roofs of their houses. Someone seeing this scene would have thought that the *Nusayri* regime had entered the town!

Most of the fighters of Dawla there were Mujahireen and did not know the exit of the city, the people found then in the farms and inside the neighbourhoods. The people began rushing to take their cars and weapons as booty. They found that to kill the members of Dawla was easy and all the threats which had been made against them before this attack was merely propaganda.

The fighting continued until sunset and left more than a hundred of the fighters of Dawla dead, most of them were muhajireen. Among the killed was the brother of Saddam Jamal, who is from the leaders of Dawla in Der az-Zour. The pictures that were released show the extent of this battle and that many of the fighters of Dawla were killed. The media office of Jabhat an-Nusra in Albukamal released a video report about that attack of Dawla and it shows a number of killed and their bodies.

In that attack they captured the brother Abu Tameem al Jazraawi (a Muhajir) and took him with them when they withdrew. They killed him a few days later in the outskirts of Albukamal.

12

When the fighting was at its peak between the factions in Eastern Syrian (Der az-Zour region), Dawla did not hesitate in attempting to expand and assault the area and the factions that were present did not hesitate to defend themselves and to push back the aggression.

The convoys used to be dispatched from Raqqa and pass by large bases of the *Nusayri* regime leaving them behind to fight us in Der az-Zour province. It wasn't enough for Dawla to take control of Hasakah , usurp it from the mujahideen, refraining from liberating the bases of the Nusayri regime and areas under the disbelieving Kurdish parties. Rather they gathered all their men, weapons and tanks to capture Der az-Zour province from the Ahlus-Sunnah!!

It should be noted that in Hasakah the *Nusayri* regime had a few large bases such as Kawkab Base and Al Maylabiya Base. The city of Hasakah was not liberated from the regime except for one neighbourhood which was being sieged (Ghawiraan neighbourhood). And there were other towns such as Qamishli, Ramilan, Raas al Ayn, Ya`rabiya and hundreds of villages were still in the hands of the Kurdish Workers Party (PPK) and the Ahlus-Sunnah in these areas where under their control being oppressed.

The leaders and fighters of Dawla preferred to attack the freed areas of Der az-Zour instead of the occupied areas of Hasakah. Rather than the blood of the Nusayris and the apostates, they preferred shedding the blood of the Ahlus-Sunnah and capturing the territory which the mujahideen had already liberated by making takfeer (labelling as kaffir), intimidating them and sending car bombs against them. They did not even safeguard their areas which were being targeted by the Nusayri regime and the PPK. Those villages that were sympathetic with the fighters that defended the area from Dawla were targeted by Shells, mortars and tank shells. They did not differentiate between a fighter and a non-combatant.

If they entered these villages they used to destroy with explosives the houses belonging to those who fought them and raze it to the ground. They went even further to destroy houses of those who had hosted the fighters who were at war with them and displace those villages (who supported the mujahideen). The villages of Gharibah and Shaheel are an example of this.

Der az-Zour city and the province were sieged by the *Nusayri* regime and by Dawla. The road to Aleppo and Idleb was in their hands. This meant that no supplies could come and the injured and those in critical condition could not be transported out for treatment in Turkey except with great difficulty. The fighters used to stop the vehicle transporting the wounded and ask the reason for them being injured fearing that those injured were injured during clashes with them.

13

Dawla used to fight the mujahideen factions in Der az-Zour so that they would bow to them and pledge allegiance to them using any means necessary. They announced war on all of them, and announced that anybody from among the civilians that helped or sheltered the mujahideen would be considered an apostate.

They were far from approaching the people with wisdom, calling them to good and taking care to preserve unity. They took *bay`ah* (pledge of allegiance) from the people forcibly with the treat of bullets instead of having mercy.

The people in those areas did not know Dawla to be for its aid or help, rather they knew it by the car bombs that tore up the bodies of children and civilians let alone the bodies of Mujahideen. They did not consider the sanctity of the blood of the Muslims nor the fact that they were close proximity to the regime areas nor that most of the people were new to following the Sunnah and Jihad.

14

After of approximately 4 months of fighting and the number of fallen had passed 1000 from every faction in the Der az-Zour, the leadership of Jabhat an-Nusra in the eastern region (Der az-Zour) and a few other factions decided withdraw and leave Der az-Zour.

We left on the morning of the 5th of Ramadaan 1435 (2 July 2014) in the direction of Dar`ah [to the South]. Dawla entered the towns that did not fall due to the fighting in Der az-Zour province and they entered the city as well.

They expelled the inhabitants of some villages, destroyed some of the houses of the brothers with explosives and confiscated all what was in it. They made some of the houses of the brothers as their bases and removed the children and women who were residing there.

Whichever fighter of Jabha or any other group which fell in their hands, if he came to them willingly then they took his weapon and made him sign a document that was a confession that he was an apostate for fighting the Islamic State! Those who did not come to them willingly, they killed him and crucified him at the entrances of the towns except those who managed to save himself.

15

The tribe of Sha`eetaat was one of the tribes of Der az-Zour and from the biggest tribes in the area. Their numbers exceeded 120 thousand and their villages extended along the Euphrates River. Some of them refused to withdraw and decided to fight so Dawla fought them and used against them car bombs and tanks. After about two weeks of fighting the villages fell into the hands of Dawla. After that Dawla began killing hundreds of them and imprisoned hundreds. They published photos of their slaughter and killing.

They then ordered the villages of Sha`eetaat to be emptied of residence. That which happened to the Sha`eetaat tribe was in fact a horrible massacre. We are yet to uncover the mass graves in which the bodies of the sons and men of this tribe are. The fighters of Dawla did not differentiate between a combatant and non-combatant. Rather they killed old men. The internet is full of pictures of that massacre, pictures of slaughter and videos that show some of what horrible actions that happened to the men of this tribe.

It seems as if Dawla wanted to make the tribe of Sha`eetaat a lesson for the other tribes in the Eastern region (Der az-Zour).

16

It is imperative for one who wants to know the reality of the fighting in the Eastern region was that our fight with the criminal Dawla group in the Eastern region was a fight of defence as they are the ones who began the aggression and fighting. There is no truth in the talk that we were able to stop the fighting. Their aggression followed one after the other upon us and all our fighting was repelling their aggression and in defence. One who follows the events from the geography of the events will realize this, let alone one who has been following the events from the beginning.

17

It is necessary to shed light on the following fact: When the fighting began in Atareb [Idlib] and then spread in the other regions of northern Syria, all were surprised and more so the fighters of Dawla that the factions were kidnapping them and everywhere they went they were lying in wait for them. Those who witnessed those events said *"It is as if the revolution began again"* Even the old and young came out with their hunting rifles to fight Dawla. They came out more strongly to fight them then even Bashar because the people were being suppressed and disgraced by the leaders of Dawla and its fighters. The name Dawla Islamiya became a synonym for kidnapping, killing, constraining of the roads upon the mujahideen and the Muslims with checkpoints.

Every faction was harmed by them in some way and every household who had a mujahid whom belonged to it was harmed by their actions.

18

During the occurrence of these events, the media of Dawla used to falsify facts for the outside media, beginning from statements and video releases and on the accounts of their supporters. They spread the slogan *"For you is only Allah, O oppressed Dawla"* and they used to say *"O Allah help Dawla against those who oppress it"* and they portrayed that all the factions had gathered in oppressing Dawla and was aggressing against it.

The truth by Allah, was opposite to that. If it was any faction that raised the banner of oppression it was Dawla. There was not a faction except that a number of their fighters or leaders were kidnapped by the security agents (*amniyeen*) of Dawla. Anyone on the ground who knew the situation knew that the situation was contrary to the claims of Dawla. Before open fighting broke out, there was not a base of theirs that was exposed to the harassment or aggression by any faction.

They did not make any effort in mediations to free any fighter of theirs which was held captive in the hands on any other factions contrary to what the factions did when any of their leaders or fighters were being held. The other factions used to send negotiators to secure the release of their captured ones or at least find out their condition, whether they were alive or killed.

After the events in Atareb in which Dawla attacked Base 46 which a number of factions were residing including Jabhat an-Nusra, Baghdadi said in his speech:

"Return to the truth and repent to your Lord. You have attacked us suddenly and treacherously from the back while most of our fighters were at the fronts except a few…"

By Allah, this is all lies! Dawla was the first to begin aggression and they were the ones who attacked Atareb. Not only that but they attacked it treacherously after having given their

word that they would not fight in Atareb. When the factions were at ease and felt safe from attack, they stormed the base suddenly and took control of it completely.

As for is statement that the fighters of Dawla were at the fronts [against the regime] that is a fabrication for all those who knew the situation closely on the ground and knew Dawla, rather it was the opposite. Most of the fighters of Dawla were in their bases and a few were doing *ribaat* on the fronts. Aleppo and the other fronts were witness to this as the brothers in the fronts were complaining of lack of equipment and men while the fighters of Dawla were filling the bases and guesthouses which lead some of the fighters of Dalwa to join Jabhat an-Nusra in doing ribaat.

It was a similar case in Hasakah where Dawla used to do ribaat in about only 20% of the positions, less than the positions that Ahrar al Sham who had a large number of fighters on the fronts.

Those who listen to the speeches of Baghdadi and Adnani will find, by Allah, they are contrary to the reality and they contain deception and lies. The facts on the ground were greatly contradicting what was portrayed in the media. One may find an example of this in almost every statement made by then which is filled with lies.

The leaders of Dawla used to refrain from sending their fighters to the fronts for ribaat and they hardly participated in battles because they already planned to take those areas in the future. So they left the mujahideen of the other factions liberate it and shed their blood and they could take it later without a big fight. Even were they were on the front lines the regime was able to advance as happened in Aleppo.

19

There was no incident of fighting or clashes that occurred between the Dawla group and the other factions except that we could clearly see that Dawla's effort was not to stop the fighting. Rather they wanted the bloodshed continue. It was as if the fighters of Dawla were 'thirsty' to fight all the other factions. This was clear from the talks of their Shari`s and likewise in their statements.

In the view of Dawla, Jabhat an-Nusra was the best of the factions in Sham but still they always used to say that Jabhat an-Nusra are *Bughaat* (rebels) and that they will fight us. So what is the condition of those whom they considered worse than us?

The best of them used to say that Jabhat an-Nusra werethe heart of the *Sahawaat* [Awakenings, militias who allied with America in Iraq] while others said that Jabhat an-Nusra are the *Shahawaat* of Sham.

When most of the FSA factions and the Islamic factions used to be summoned to a Shariah court, we saw them attending and submitting immediately, contrary to Dawla, they used to be haughty and avoid going to court with the excuse *"We are a State"*. But when there was

an independent court and they were called to it while there was a right for them in the case, they used to hasten in attending.

20

Those who know the people that joined Dawlah from the people of Shaam, know that many of them who joined were of the worst of people that were known in those areas, and shall know of their precedence in corruption and the spread of it such as: Saddaam Jamal in Al-Bukamal, Aamir al Rafdaan in DeirazZour and HasaanAboud in Aleppo [Leader of LiwaaDawood, not to be confused with former leader of Ahrar al Sham]

These people were put in charge of the matters of the Muslims and made leaders of Dawla. They became blood thirsty and applied the laws of *takfeer* with no restriction. They carried out raids against the cities and towns of the Muslims. I refer the reader to the meeting *of I'tisaam Media Foundation*[one of media wings of Dawla] with Saddam Jamal, in which he clarifies some aspects of that, as well as how they carried out their attacks on the city of AlBukamal.

21

Those that experienced the events in Shaam and the fighting between Dawla and the other factions, By Allah will be amazed by the piety (God Fearing) in the reluctance of many of the factions of the mujahideen the matter of fighting Dawla, but the matter worsened till it became betrayal to be silent regarding the blood that Dawlah had spilt.

By Allah, I was greatly astonished by this. This did not occur during times in which the aggression and oppression of Dawlah was still unclear, rather at the time of repelling the aggression or defending against their oppression. I heard repeatedly from many of the mujahideen of Sham the saying *"We do not want to come on the Day of Judgement and on our necks is the blood of Muslims."* Some said *"How do I kill Muhajireen that came to aid us and defence?*" [The intention of the mujahireen in Dawla was not to come to Sham and kill Muslims]

This was the condition while the fighters of Dawla viewed the fighting of those factions as an act of piety, and were competing and hastening towards it. The leadership of Dawla took advantage of that and expanded and usurped the bases and weapons, and took captive and killed, their aggression did not correspond to what the condition necessitated of defence and repelling.

They underestimated the people of Shaam, looked down on the Mujahideen and their abilities and regarded them as cowards. Until the patience of the people of Shaam was exhausted and the sea of their dream became angry and vicious so they may meet the army of Dawla as a consequence of their tyranny and the foolishness of their leaders in Aleppo

and Idlib. They then followed this up by grief, wailing, and accusing the Mujahideen of treachery and backstabbing!

And so, these days they strive to attack Aleppo and send explosives after explosives as revenge for their previous exit and their expulsion by the other factions (from Aleppo).

22

We praise Allah when the media of Dawla puts out any publications or statements, therein they affirm what we have been saying about them, and prove the truth ofwhat they have been concealing in their hearts against the mujahideen of Shaam.

Whoever wishes to know the corruption of the *manhaj(methodology)* of Dawla, examination of their lectures and words are enough by the permission of Allah. Their defamation of the al Qaeda Organization and the accusations of the distortion of al Qaeda's *manhaj* is but a good example. It is in the speech entitled*"Apologies O Leaderofal-Qaeda"*in which Adnani states:

"Dawla remained committed to the advices and guidance of the elders of Jihad and its symbols. It was for that reason that Dawla did not strike the Rafidah in Iran since its establishment, and it left the Rafidah safe in Iran, and tried to restrain its soldiers who were fuming with anger, despite its potential to transform Iran at that time into a pool of blood, and it repressed its rage all these past years bearing the charges of being collaborators with Iran, its bitterest enemy for not having targeted it, leaving alone the Rafidah to enjoy security in compliance with the command of Al Qaeda to protect its interests and supply lines in Iran.

Yes, it held back its soldiers and repressed its rage over the years to preserve the unity of the word of the mujahideen and the unity of their ranks.

So let history record that Iran owes an invaluable debt to al Qaeda".

These accusations and encouraging doubt that Al Qaeda has ties to Iran, and affirmation of the claims of those hostile towards Al Qaeda, by a "voice from the inside" as those lurking against al Qaeda claim. Adnani came out to incite and whisper in the hearts of his listeners and accuse Al Qaeda of this [That al Qaeda are Iran's stooges].

Today, more than four months have passed since these words, the lines of ribaat of the fighters of Dawla have come close to the borders of Iran, and the army of the Safawis [Iran] can be seen by the eye. We ask, have you, oh Adnani, transformed Iran into a pool of blood? Have you unleashed your soldiers and let out the anger of those fuming with it? Or does Iran owe you an invaluable debt? The answer: they take no action against Iran! They are fighting its soldiers upon the battlegrounds of Iraq and yet they did not take the battle to the lands of Iran as they claimed!

Knowing that his speech was filled with contradictions and dissimilarities; he claims that they did not hear and obey the command of Sheikh Ayman al Zawahiri of not targeting the ordinary Shias, Adnani says citingasan example of the lack obedience to Sheikh Ayman:

"An example of this – our non-response to your repeated request to stop targeting the general masses of the Rafidah in Iraq due to the judgment that they are Muslims who are excused due to their ignorance. If we had a pledge of allegiance with you, we would have followed your command, even though we might have disagreed on the judgment regarding them and the belief about them. This is what we learned in regards to listening and obeying. If you were the Amir of the State you would have obliged it to commit to your request and you would have isolated those who opposed. Nevertheless we have submitted to your request by not targeting them outside the State in Iran and elsewhere"

We ask: how can he be listened to and obeyed in part of the command. And in other parts there is no listening and obedience of al Qaeda? He wants to incite the people against al Qaeda and create doubts within them. That address (of Adnani) was filled with incitement, causing doubts and laying accusations and claims.

23

Those who follow the events of Dawla see clearly that the rule "the end justifies the means" is present in every field in which they fight against the other factions in Shaam. The fatwa is passed according to what suites their condition and the Shariah is a pawn that directs the Ameer in these matters. According to them a group is a Baghee (rebels), then calls them rebels who rebel with force, then they call them *Sahwa* and *Murtadeen* (apostates)!

This is found clearly in the areas of Dawla. In some areas declare a particular faction as kufaar, in another area they label them as *Bughaat* (rebels), while in yet another area they fight and stand in ribaat alongside them. We see this clearly in areas that they are weak or besieged; in those areas they attend the courts to deal with injustices and acknowledge the Islam of the very factions that are called apostate by their leaders in other areas!

This confirms that they apply the *Manhaj* according to what they desire, and they pass Fatawa (Islamic legal rulings)according to what is beneficial and suitable for their conditions.

24

The slogans promoted by Dawla in their appeals, strong fiery speeches and video productions, touches the depths of the hearts of the Muslims and expresses part of their hopes and aspirations such as the name of the 'Islamic State' and the 'Khilafah'. Its promotion and presence is to fill a void in the hearts of their followers and supporters, as well as in the general people's hearts.

In fact they hasten to that which the gazes of the Ummah are watching for, and are awaiting the emergence of its dawn, and its announcement again. Indeed, it is the return of the Khilafah and the uniting of all Muslims under its shade.

Many people of the Non-Arabs were impressed by them, and came with their wives and children to the land of the 'Khilafah'-as they say. Their slogans coincided with a need found in the soul of every Muslim. Dawla's leadership took advantage of those slogans to achieve rule and power. However the name of Dawlatul Islam (Islamic State) in the minds of the people of Sham is crucifixion of bodies, the roar of car bombs and scenes of death and murder.

25

We as the Shari's of Jabhatan-Nusra, after the order of separation [between Dawla and Jabha] and address of Sheikh Ayman, would rebuke those speaking evil of Dawla, and would say to the youth of Jabhatan Nusrah in the training camps *"The closest group to us in the fields of Shaam is Dawlah*" and we would announce explicitly and loudly that our blood would defend their blood, our throats would defend their throats, and in the case of anyone attacking them, we would be an arrow in their quivers, a live round in their magazines and we are in one rank in the fight against the Sahawaat, those Sahawaat that the Mujahideen would come to fight and war would be declared on them and they would be killed. In return, the soldiers of Dawla met in their training camps and were told by their Shari's and leaders that we are *Bughaat* (rebels), that we are disobedient, and all of us, with our numbers, materials and equipment belong to them originally and it is necessary that we return to them and hand over our weapons and headquarters...with Allah we seek assistance.

I do not forget when we were discussing and exchanging reports regarding the movements of the intelligence as well as other factions taken as tools for their agendas, and the attempt to stop any Islamic project in the Shaam.

Most of our fears stemmed from the Free Syrian Army, those belonging to the [western backed] Coalition, due to their external links and support received from western and Arab regions as well as the ignorance of its people.

What occurred was that which we never imagined, for Dawla, who we regarded as a shield, and fortress for the Mujahideen of Shaam, to become an unsheathed sword against them, and a vicious tongue in calling them Kufaar, and a trial in their religion, and cause of the spread of harm in the land of Shaam with killing, explosions and destruction, and the betrayal and labelling as disbeliever every mujahid in Shaam; not differentiating between their righteous and sinful, their young and old, their learned and ignorant.

In fact they themselves are the Fitnah (corruption) in the fields of Shaam, and the start of division and dispute therein. They beat the Sahawaat in their role, so they fought and killed

the Mujahideen and created an appropriate atmosphere and a chance to create the real Sahawaat in Shaam and an excuse for external intervention and the Crusader Alliance.

26

The people of Syria did not revolt against a tyrant only for something more oppressive to come, neither did they get rid of a ruthless man only to have those more ruthless to rule over them.

Their fear did not subside from the missiles of the *Nusayris* and the barrel bombs of death that fall on them from the skies; it was to be replaced by explosives from the ground and bodies laden with TNT. The people of Sham did not liberate areas from the *Nusayris* except that the fighters of Baghdadi would come and "liberate" it from them again!

When the first uprising began by the people of Shaam they declared their objective and plan and their beautiful chant was:

'We do not want external indicatives'

'Nor national pagan councils'

'In spite of them we will establish an Islamic state'

'Its constitution shall be the Quraan and the Prophetic Sunnah'

From the first days of their blessed revolution and their great Jihad they said:

'There is no one for us besides you Oh Allah'

Those who cannot do what the people of Sham have done cannot claim to have out done them, he who has been too cowardly to face oppression in his own country, wishes to have control over he who exceeds him in courage, bravery and sacrifice.

These ignorant ones impose a project that is the outcome of their ideology, and the inspiration of their foolishness and they have caused with this, the disruption of the frontlines, the spilling of blood, and putting people to trail with regards to their religion.

With Allah we seek assistance…

27

Those following the mujahideen of Sham and the finest of its men, will find that they are being killed in assassinations. Those in the forefront of the parties responsible for these assassinations and murder is the security apparatus of Dawla. In fact, they have killed those who the Americans, their collaborators and the *Nusayri* Regime were unable to kill or imprison, such as Sheikh Abu Khalid as Suri and others who were killed treacherously by Dawla, we ask Allah to accept the martyrs

This has also been the case in Iraq, where they have assassinated the leaders of the Mujahideen and the cadres of the factions such as Jama'ah Ansar al Islam.

28

The media of Dawla is successful in raising the name of their 'State' and increasing its prestige. Their media is more powerful than that of all the other groups collectively.

The supporters of Dawla on the internet are more zealous and staunch than others. Facing this is a weak, feeble media, which is not even able to defend itself and remove the accusations against its faction and organization, let alone expose the corruption of the *Manhaj* (methodology) of Dawlah in their actions and belief. In fact the media of Dawla is a professional one, their productions are made by efficient and experienced teams, because of this we are not surprised by the number of their sympathizers and supporters, for the media is able to change an entire generation in addition to it being a safe haven to gather their advocates and supporters.

29

I direct you to some productions that makes evident their *manhaj* (methodology) and exposes a portion of their crimes:

a. The productions of *Al Baseerah Foundation* regarding the confessions and testimonies
b. *"Exposing the Clear Facts"* is a production that speaks of some of the crimes of Dawlah committed in Deir-Zour produced by Al Anfaal Foundation
c. Recorded confessions of some of the prisoners of Dawla.

30

The explanation of the situation of Sham today and what has become of the situation of the people of Jihad therein and what the frontlines are suffering has become unexplainable. The mind is incapable of imagining most of it!

By Allah, how many times have I sat pondering the matters, and how it has come to be what it is today? Homs of Ibn Al Waleed fell into the hands *Nusayris* after a siege that lasted more than two years and hundreds of martyrs fell!

What about Ghouta, with its mujahideen, muhajireen (immigrants), civilians, children and elders all suffering the besiegement, and no tears are found when crying, out of weakness, hunger and thirst!

The wounded Qalamoun, besieged between the Nusayris and the soldiers of the Lebanese HizbulLaat (Hezbollah), who threaten them with annihilation and extermination.

The prisons are widespread in the land of Shaam, prisons that are filled with our brothers and sisters and that are being inflicted with the severest types of punishments, wherein their honour and religion are degraded, while the *Nusayris* still have a firm grip on it.

All of this, yet we find that the Dawla group are fighting the Mujahideen, and seek allegiance from them.

The Dawla group strives with all its might, equipment and numbers to storm Aleppo, and "liberate" it from the "Sahawaat", as they claim!

They send explosions after explosions, not against the positions of the *Nusayris*, but against that of the factions and battalions fighting the *Nusayri* Regime!

We find that all the people of disbelief have entrenched themselves against the people of Islam in one trench and have placed all their arrows in one quiver. They have sacrificed their men, wealth and used their media; to kill and exterminate the people of Sunnah (Sunnis), and establish their Safawi-Crusader plot.

In contrast, we see the Sunnis have divided and dispute and fight among themselves! The one responsible for this introducing the practice of dispute, *takfeer* (passing the judgment of kufr) and killing, is the Dawla group.

They have made the circle of the Sunnis, which is vast in comparison to the circle of the people of Kufr (disbelief) wherein the atheists have joined the Nusayris, the communists, the Druze, the 'Twelvers' (Shia'h Sect) with the Ismailias.

They have narrowed this circle of the Sunnis so that it becomes a constricted circle called the 'circle of the Manhaj (methodology)' to place the Sunnis in an affliction, and trial them in their religion and confuse them in the Sunnah of the Prophet (peace be upon him) and distort the features of this great religion.

History shall record that the army of Dawla is attacking Aleppo at the time when Ghouta is moaning and the Sunnis in Hasakah are suffering.

History shall record that at the time of the besiegement of Homs, the convoys of Dawlah left Hasakah, Der az-Zour and Aleppo to fight Jabhat al Nusrah and Ahraar al Shaam in Raqqah.

History shall record that our muslim sisters are made pregnant in the prisons of the *Nusayris*, while the army of Dawla assassinates and kills the leaders and cadres of the mujahideen in Shaam!

History shall record that the mujahideen were besieged by the *Nusayris* from the front and from the army of Dawla at the back!

History shall record that the artillery of Dawla were striking Mare' in Aleppo at the same time that the *Nusayris* were striking it!

32

For the people on the frontlines in Shaam, all the factions of mujahideen, the seekers of knowledge, former leaders, experienced leaders of Jihad, the muhajireen, ansaar, mujahideen and the general populace, it is not possible that they would all reject Dawla and its ideology and policy unless the reality be known. They should know the reality that they are living and seeing with their own eyes. Not that which is projected by the productions, internet sites and twitter.

It is not possible for these people to unite on deviance and oppression, in fact even with their ideological diversity and differences, they unanimously agreed on the fight against Dawla, and warn against it and reject it.

33

Those who see the condition of Dawla and know them closely say, that Dawla, its declaration and its project in Sham is a knife in the side of the Syrian revolution, a *fitnah* (corruption) in Shaam specifically and the Ummah generally.

Those who understand it reality know it is a trial and affliction on the people of Shaam, we ask Allah to remove it.

They have perpetrated against the Muslims great crimes, the ideological crimes being greater than the crimes of blood and souls, they have become today a *fitnah* to the *Aqeedah* (belief) and ideology, and an extensive corruption descending on the mujahideen.

They have led many to adopt innovations in religion, and made them daring in the shed of the blood of Muslims and broadened the *Rukhsa* (concessions) given such as, Tatarrus (when civilians are used as shields) and martyrdom operations and forced them into the narrowest of roads and led many of them to apostasy and others to leave the Jihad and abstain from the Fitnah (sedition) and abandoning the frontlines.

They have hastened matters before its time and before achieving its Islamic requirements such as the state, Khilafah and empowerment and what follows that; such as slaves, the taxes of Jizyah etc.

The corruption is general in the declaration of an "Islamic state of Iraq and sham". I ask Allah to make it possible for me to complete the book I started on this topic entitled *"The general corruption in the announcement of the Iraq and Sham State organization"*

34

The FSA and other factions in Sham heard from Dawla that they are kufaar, Sahawaat and apostates before they heard wisdom and good instruction. Had the fighters of Dawla and their *Shari's* clarified matters, did good and explained, there would have been hundreds of thousands of soldiers in their ranks, especially from the FSA. But the FSA, wherein the soldiers are mostly ignorant and the religion was absent for decades, the first that they hear from Dawla is that they are *Murtads* and *Kufaar*, their flag (cause) is of disbelief and if they are killed, they will be in the Hell-Fire!

Although whoever we met of them his objective and aim is to rule by the Shari'ah and establish an Islamic State – except rarely and exceptionally-, but the call to the path of Dawla and joining it was done with rudeness and in an unfortunate manner, and the messengers were not suitable to invite the people and encourage them.

By Allah there was wisdom in this, otherwise most people would be in the ranks of Dawlah sharing in their crimes, transgression and oppression.

35

The damage done by the fighters of Dawla against the *Rawaafidh* (Shias) and *Nusayris* does not give them the right to kill the same amount, or half of that from the Sunnis and their Mujahideen.

The killing of hundreds of soldiers of the *Nusayris* does not justify the killing of hundreds of the Shaeetaat Tribe, the liberation of one or two of the barracks of the *Nusayris* does not permit them to "liberate" lands from the lands of the Sunnis, for none of the former nor the latter says that the blood of the *Nusayris* and *Rawaafidh* the filthy *Murtads*, is recompense for the blood of the Sunnis, the Muwahideen (monotheists).

The blood that was spilt shall be fire for those who spilt it as well as for those who aided and supported those spilling it. Injustice shall destroy a palace even if it is high and lofty, because that which is built on falsehood is false, and Allah majestic in His Loftiness, is pure, and only accepts that which is pure.

36

The religion of Allah is an honourable religion, which we cannot support through innovation and its minaret cannot be raised by the spilling of Muslim blood. The Islamic state shall not be established on sin, and allegiance to it will not be gathered on falsities.

That state shall not expand itself over lands that were liberated through the blood of the mujahideen, the same Mujahideen that today are considered *Murtadeen* by those calling them kufaar. That State shall not be armed by weaponry usurped from the hands of the mujahideen of other factions, taken from them unjustly after their killing or capture. The Khilafah is a project of mercy that restores the condition of the Ummah, and takes in (the entire Ummah) despite the different pathways, not to set the Ummah with one ideology and heretical doctrine and lead the people to slaughter, and lead them likewise to Riddah (apostasy) and burden them with more than they can bear.

37

Finally, the guidance of the fighters of Dawla and their leaders, by Allah, is more beloved to me than anything else. Humility, mercy and kindness shown to the Muslims by them and their protection and assistance for the mujahideen are, By Allah, from our hopes that we ask Allah to fulfil.

Despite the fact that they have transgressed against us, and have killed our brothers, leaders and our beloveds, yet the battlefield today requires that we unite against the Crusaders and Safawis and all enemies of the religion. The fighters of Dawla and its leaders are a part of the Ummah, the good of them is goodness for the Ummah, and the evil of them is evilness for the Ummah.

Completed with the Praise of Allah

I have written in my testimony a summary of the crimes of Dawla, and a little bit of the many transgressions, oppressions and corruptions of their *manhaj* (Methodology). Perhaps some of the events I have written will hold no meaning to some of the brothers, but I intending for the reader to know the reality of the Dawla goup from those that are near, and what their Methodology and path has been (small and great) and (to show) the forbearance that the people of Jihad in Shaam have had with them and the harm, transgression and oppression that they have been burdened with from them.

I am like any mujahid or muhajir in the land of Shaam, we have not come to aide a specific group or ally with a faction or organization, but our concern is to give victory to the Religion of Allah, raise the banner of the Sunnah, and remove oppression from the weak of the people Shaam. We ally and oppose, love and hate, on the basis of Imaan, not on slogans and names. Our assistance to the people of Shaam is not against a specific oppressor rather against every oppressor, even if he be the closest of people to us. And silence in the face of falsehood and concealment of the truth is treachery to the religion and Muslims.

We ask Allah to accept from us, and make our actions sincerely for His Noble Countenance, and pardon our shortcomings, mistakes and excess committed in our affairs. I ask Him to accept our Shuhadah (martyrs), and raise their ranks and join us with them in the gardens of pleasure. And guide the Mujahideen in Shaam to unify and unite their words and ranks under the pure Sunni banner, for He is the Protector and He is All Capable of that.

Our Lord forgive us and our brothers who preceded us in faith and put not in our hearts (any) resentment towards those who have believed. Our Lord, you are kind and merciful

By Abu Usamah al Jazrawi

The Blessed Land of Sham

Friday 9/12/1435